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CONDITIONS.

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RELIGIOUS INTELLIGENCE. FOREIGN AND DOMESTIC.

From the Baptist Magazine.

LETTER FROM MR. JUDSON TO DR. BALDWIN

Rangoon, Feb. 6, 1822.

Rev. and dear Sir,

I have baptized one man only, since I last wrote you; nor are there any others, at present, who are preparing to come forward. The last prosecution of our most distinguished disciple, Moung Shwa-guon, which took place in September last, and terminated in his being obliged to flee for his life, struck a fatal blow to all religious inquiry. Since that time, I have confined myself almost entirely to translating. About half the New-Testament is now finished, and I am desirous of finishing the whole, if possible, before making any further missionary movement. When that work is disposed of, I expect to feel more free to go forth and encounter the hazards, which may attend an open and extensive declaration of the gospel. I am fully persuaded, that the way will soon be opened for the introduction and establishment of true religion in this country. Difficulties may obstruct, delays may intervene, the faith of missionaries and their supporters may be severely tried; but at the right time, the time marked out from all eternity, the Lord will appear in his glory.

Brother Price arrived here in December, and brother Hough in January following. I believe it is the desire of us all to live and die among the Burmans. Brother Colman remains in the Chittagong district, and has a prospect of great usefulness among the Arrakanese. Mrs. J. has embarked for England, instead of America, in consequence of obtaining a passage gratis.

Most faithfully and affectionately yours,

A. JUDSON, Jr.

CHITTAGONG.

The mission in this district is referred to in the preceding article. The district is the S. E. part of Bengal, and since the year 1760, has been under the British government. The name of the chief town is the same with that of the district, and Mr. and Mrs. Colman resided in it for some time, and were treated with much attention and kindness by the European inhabitants, particularly by the Judge of the district and his lady. They now reside in a place called Cox's Bazar. The Judge issued an order to the chief native officer of the place to protect them; they unfortunately proceeded before the order was despatched, and from the following extract from a letter written by Mrs. Colman to a friend in Boston, our readers may learn something of the trials of a missionary life. The letter is dated December 1st, 1821. *Rel. Int.*

"The great adversary of souls perceived that our object in coming to this place aimed at the destruction of his kingdom, and he therefore excited his emissaries to

expel us from his long possessed dominions. He commissioned one of his faithful servants, a Buddhist priest from Ceylon, who was here merely on a visit, to execute his designs. Although the period that he was to remain here had expired, yet hearing that an English teacher was coming to this place in order to build a house, and to preach a new religion, he awaited our arrival for the sole purpose of rendering the attempt abortive. He and all those who live in a similar monastick manner, are distinguished by wearing a yellow cloth, and supported by the offerings of the people. They are considered objects of worship, and consequently the influence which they possess over the minds of the people is almost unlimited. Immediately on our arrival, the above mentioned priest commenced hostilities by seizing our teacher by the hair of his head, and by loading him with reproaches and threats. The teacher who has for some months past given evidence of being a real Christian, bore the insult in a very patient manner, and gave a fresh proof that he had been renewed by the Spirit of God. The next day after, a mob consisting of several hundred people surrounded the place where we now reside, for the purpose of destroying our goods, and of expelling us from the town. But this blessed promise, "As thy day is so shall thy strength be," was abundantly verified. The Lord stood by us, and gave us that composure of mind, which was so requisite for the occasion. His mercy was also signally displayed in quieting the angry passions of the human heart. The mob, in order the more effectually to accomplish their wicked purposes, had obtained a petty government officer to sanction their proceedings. He entered the room with the most malignant countenance, and made many attempts to induce Mr. C. to quit his seat. Finding that his efforts availed nothing, but that we both kept ourselves calmly seated, he seemed struck with astonishment, quietly seated himself, and entered into conversation. This greatly exasperated the rioters without, who used the most abusive and threatening language, accused the officer of entering into friendship with Mr. C. when he had accompanied them to assist in our expulsion.—Nothing indeed could exceed their threats and revilings, or the noise and disturbance which they made. The person who conducted the mob is, we learn, a very artful, wicked man, and obtains his subsistence principally by receiving bribes. He, however, by the overruling mercy of God was compelled to treat us in a friendly manner, and to disperse the mob without suffering them to do any personal injury.

This defeat only served to heighten the anger and resentment of the priests, who, on being informed of the event, immediately took a solemn oath, that they would not eat until we were expelled. For several days we were subject to continual alarms. Various reports reached us that the people were determined on our expulsion, and that if this could not be effected in open day, it should be done under the covert of midnight darkness. But we committed ourselves to our heavenly Father, knowing that we were safe beneath his protecting hand. We had seen so much of his goodness in preparing the way for us to come hither, that we could not but believe we should be continued and have the happiness of seeing the cause of the dear Redeemer firmly established in this land of spiritual darkness.

One circumstance was particularly trying to us. We had calculated that on the fourth or fifth day after our arrival we should have the agreement made with the carpenters, and some other preparatory steps taken towards building; but it was circulated by the opposers that whoever undertook to build the house, or to render us the least assistance, should be considered worthy of death: and so effectually did this threat terrify the people, not only in Cox's Bazar, but throughout the surrounding villages, that we found it impossible to procure a single workman. Even an Arrakanese whom we had hired on our first arrival became so alarmed that he begged we would discharge him.

By some means the order which the Magistrate promised to issue on our account was detained a number of days. Had it reached here before us, it is probable that much of the disturbance would have been prevented. However, on the 21st of Nov. just nine days after our arrival, to our great relief and joy it was received. It was very satisfactory, and produced a happy effect. In the course of a few days another very severe order was

issued, accompanied by a polite and obliging letter from the Judge to Mr. C. In consequence of these orders, particularly of the last, the tumult has ceased, and the people are no longer afraid to work for us. We have now the satisfaction of seeing a beginning made on the Bungalow, and expect it will be completed in the course of twenty days."

Under the date of Feb. 7, 1822, Mrs. Colman observes,

"We have lately taken into consideration, the plan of establishing a charity school. Although we feel fully sensible that the preaching of the word is the grand instrument appointed by our Lord for the conversion of men, yet no doubt can be entertained that through the medium of schools the moral condition of the Arrakanese may be much improved. We rejoice that we are now sufficiently settled to allow of our attending to this object, and that we have a prospect of seeing our desires in some measure accomplished. We have already engaged a native master. Two children also have been obtained whose parents are willing we should instruct and support them until they have obtained a suitable education. As however there is no appropriation made for such an object, we have determined on supporting them ourselves until we hear from our American friends. Besides these children we are likely to procure five or six others who will be supported by their parents. With these few we shall be able to make a beginning, and there is little doubt but that in time a large number of scholars may be obtained could a fund be raised for their entire support.

The Arrakanese are generally poor, and would be unable to make any provision for the education of their children. Indeed they consider such an object too unimportant, too trifling to contribute any thing towards its support. We feel particularly desirous of affording instruction to the Arrakanese females, since they are cut off from every opportunity of acquiring it among their own countrymen; but as such strong prejudices exist against their education, we shall take both girls and boys. Of the latter description are the two charity children now engaged. The superintendence of the school will be my department, which with the assistance of a native master, I shall esteem a delightful task. But to carry our plan into full execution it will be necessary to receive encouragement and support from our American friends. We calculate that the monthly expense of each child will be one dollar. The wages of a master will amount to four dollars per month, and that of a female cook, two dollars per month."

LETTER FROM A GENTLEMAN IN RUSSIA, TO THE
REV. DR. BALDWIN.

St. Petersburg, May 31, 1822.

Dear Sir,

Your truly welcome letter of the third ult. I have received, with the pamphlets and newspapers, through the kindness of Mr. Hiler. The contents of your letter are so interesting, that I have been applied to for extracts, that it may be published; which I have permitted under the condition of mentioning no names. I have even sent a copy to the pious Secretary of the Russian Bible Society, his Excellency Basile Papof, and Drs. Patterson, Henderson and Pinkerton, and our evangelical pastor, Mr. Knell, who are delighted with the success that attends the blessed cause of our dear Lord and Saviour in the United States of America.

I have the pleasure to inform you that we have had lately a very satisfactory meeting of the Committee of the Russian Bible Society, held as usual at the Hotel of its President, Prince Alexander Galitzin, at which were present 7 Russian prelates, viz. 2 metropolitans, 2 archbishops, and 3 bishops; also 2 Catholic prelates, of which one is a metropolitan, and one an archbishop.

After the communication was read of there being already printed, and nearly disposed of, 20,000 New-Testaments complete in Russian, 7000 Polish

Catholic Bibles, 3000 Finnish New-Testaments, the resolution was passed, that there shall be printed this year 40,000 New-Testaments, Russian, and 80,000 Psalms, Russian.

A letter was then read from the British and Foreign Bible Society, begging the Russian Foreign Bible Society to accept a present of 2000*l* sterling; then it was made known that the great and good Emperor had graciously granted the Tauride Palace for the commemoration of the Ninth Anniversary. Our income last year was 390,000 rubles—expenditure 366,000. 73,000 copies of the scriptures were distributed last year in 24 different languages. The number of copies printed last year in the different languages was 61,000.

Mr. Hiler will deliver you the gospels of St. Matthew and St. John in the Mongolian language. A young Mongolian Prince is now here, has learnt the Russian, and is going on with the other translations. I have often discoursed with him, and with astonishment at the progress his mind has made in the great truths of the Gospel. When his king (who by mere chance had heard of this blessed doctrine) had made up his mind to send two of his Princes to Petersburg, the Scotch Mission had that country at the same time in view, and wanted Missionaries. We certainly live in wonderful times. The young Prince has changed his dress, and has cast away his idols that he brought with him. May the time be at hand when all the idols in the world may be cast to the moles and the bats. The Sultan Catagory Krimgorie is now at the Caucasus for the conversion of the Tartars.

May our blessed Lord preserve you, my dear friend, and grant you a most abundant harvest.

Your affectionate friend,

J. V.

THE NATIONAL SCHOOL SOCIETY

Held their Annual Meeting in London, June 5, when it was stated in the Report that the number of schools under their direction is 1790, and the total number of children educated in them upwards of 250,000. The total receipts of the year amounted to 3634*l*. and their funded property to 3666*l*.

The Archbishop of Canterbury, in his address to the Meeting, exhorted his brethren to "look well to the establishment and maintenance of schools for the poor."

From the Baptist Magazine.

EXTRACT OF A LETTER FROM REV. JOB B. BOOMER TO ONE OF THE EDITORS.

Northbridge, Sept. 12, 1822.

Dear Brother,

As the intelligence of Zion's prosperity is refreshing to her friends, I send you some account of the recent effusions of the Holy Spirit in this place.

Having preached to the people in Sutton and Douglas about two years and a half, in the month of June, 1819, I received ordination. During that year, the tone of religious feeling was considerably raised, and harmony and peace prevailed in the church. In 1820, six were added to the church by baptism. In the spring of 1821, I baptized five persons, and the third of June following, two others. About this time there was an unusual spirit of prayer among the children of God. The worth of souls, it is believed, lay near the hearts of some, whose ardent supplications were, that God would have mercy on sinners.

In the month of May, a young person, in the north part of our Society, was very deeply impressed with a sense of her lost and ruined state as a sinner. She was brought near the border of despair. While in this state of mind, she solemnly warned her brothers and sisters, with some of her young companions, to flee from the wrath to come, and seek an interest in Jesus Christ. These faithful warnings were not without effect. They were the means of conviction to some persons, which it is believed, terminated in their conversion to God.

The sudden and alarming death of a youth about the same time, was also the means of producing a conviction of the importance of preparation for death. We were afterwards favoured with the labours of Rev. Ezra Going. He was much assisted by the Holy Spirit, the word was set home upon the conscience, weeping and sighing were heard during the exercise. From this time the work went on in that neighbourhood and in other parts of the town of Sutton. As yet there was nothing special in the central part of our society, which is situated near the corner of four towns, Sutton, Douglas, Uxbridge and Northbridge. But the work soon made its appearance here, and in the month of November it became general. Meetings were now frequent, crowded, and solemn. In many of our assemblies the Holy Spirit descended in its awakening and gracious influences, and seemed to fill the places where we were. We could now adopt the language of pious Watts,

"How sweet and awful is the place,
With Christ within the doors."

While some with deep solicitude were anxiously inquiring, "what shall I do to be saved," others were rejoicing in the triumphs of redeeming love. The church generally was much quickened and engaged.

Towards the close of winter the work began to decline, but our meetings were still frequent and highly interesting. No new cases of conviction have occurred since last spring. Since the 10th of November last I have baptized thirty two.—There are a few more who will probably come forward soon. The different churches in Sutton have been favoured with additions to their numbers.

In closing this account, we would most devoutly ascribe all the honour and glory to God, and request an interest in the prayers of his people, that we may be blessed with repeated refreshings from the presence of the Lord, be built up in holiness, and kept by the power of God, through faith, unto salvation.

Yours affectionately,

JOB B. BOOMER.

The Mississippi Baptist Missionary Society, is auxiliary to the General Convention of the Baptists in the United States; it was formed in 1817. Its receipts since its establishment amount to \$2222.50; members for life are constituted by the payment of \$20; Seventy-one persons are subscribers of this description. "They have sent two missionaries to Alabama, with a view of preparing the way for a mission among the Creek Indians. They supported a labourer 15 months among the poor in New-Orleans. Another was sent to Florida, west of Pearl river; and two were employed half of the last year in Mississippi and Louisiana. Two small churches have been constituted, and three houses of worship erected in St. Francisville and its vicinity. These dwellers "on missionary ground," represent the want of labourers in every direction, as great; and make earnest appeals to the public in behalf of the destitute." There is also a "Mississippi Baptist Education Society."

A mission family is about proceeding to the Ottawa Indians. The family is under the patronage of the Western Missionary Society. The Board of Trustees of the Society are chosen by the Synod of Pittsburgh. The family consists of 21 persons, two of whom are clergymen. They were set apart to their work on the 7th ult, in the Second Presbyterian Church of Pittsburgh. The Missionaries left Pittsburgh on the 11th for Painsville, and will sail up Lake Erie to the place of their future labours.

The young gentlemen in Nassau-Hall College, and the students of the Theological Seminary in Princeton, have established a Bible Society, which is of nine years standing, and which has now five auxiliary societies, generally in a flourishing state. They express a hope, that they shall be rendered useful in

the distribution of German bibles, in which they have made a beginning. They gratefully acknowledge in this 10th Report, a donation from the British and Foreign Bible Society, of a set of their publications of the Scriptures in 35 different languages, together with six volumes of their Reports, and Owens' History of that Society.

The same young men have also established the "Nassau-Hall Tract Society," which commenced in 1817. Since their organization, they have distributed 43,800 Tracts, besides 60 copies of Jones on the Trinity, and 20 copies of Wyperssee on the Divinity of Christ. They directed their Secretary to forward 15 dollars to the New York Tract Society, for the express purpose of having a Tract printed for the Jews in this country. It is not known that any such Tracts for these sons of Abraham have been printed here.

The "Nassau-Hall Education Society" was commenced July 20, 1821, by the same enterprising youth. Their object is to assist young men of superior talents; and for the want of such aid, they express the belief, that "many Newtons have passed through life unnoticed, like stars that rise and set behind a cloud."—"If," say they, "during the course of our operations, we could snatch from the vulgar crowd some 'gem of purest ray,' we should consider ourselves amply rewarded."

"The Princeton Sabbath School Society," which is principally indebted for its origin, in 1815, to the efforts of Mr. John S. Newbold, then a youth and now with God, has now under its direction eighteen Sabbath Schools, 30 teachers and superintendants, the majority of whom are females; and the whole number of scholars is more than a thousand. Each school has a superintendant, who is a student in the Theological Seminary. May we not apply to these young men, the words of Solomon with a single alteration,—"Many sons have done virtuously; but thou excellest them all."

C. Watchman.

TO THE EDITORS OF THE CHRISTIAN SECRETARY.

GENTLEMEN,

The following Essay was read before a Friendly Society, which has been for some years established in a neighbouring village. The object of this Society is, the discussion of questions on various subjects, religious, moral, political, philosophical, &c. the reading of miscellaneous compositions, choice extracts and the like.

Ought the Societies established for promoting the conversion and civilization of the heathen, and for educating young men for the Gospel ministry, to receive general support?

Although it is not probable that the decision of this Society, will be connected with any very important consequences in relation to the subject now before us, yet on the decision which Christian nations* make upon this subject, the temporal and eternal welfare of millions yet unborn, undoubtedly depends. The question is therefore important; it has of late occupied a great share of attention; and, as it has been repeatedly canvassed, it can hardly be expected that there should be many new arguments offered on either side. I hope therefore, Mr. President, I shall not be accused of servilely copying the arguments of others, if I am unable to offer many new ones.

The question I apprehend includes two subjects, which are to a considerable degree distinct; and in advocating the affirmative, I shall divide the two subjects, and consider,

- 1st, The claims of Missionary Societies; and
- 2nd, Those of Education Societies.

First, we will consider the claims of Missionary Societies, or, as we may very well render it, the claims of heathen nations: for these nations, if they ever receive the Gospel, must receive it either by a new Revelation from Heaven, (which none of

*By Christian Nations, I mean, those nations among whom Christianity is the prevailing Religion.

us will expect,) or, they must receive it through the instrumentality of Christian nations; and, as no one individual can be supposed competent to the task, it must be done by associations of individuals, by *Societies*.

The perishing condition of the heathen, is a powerful reason why we should send them the Gospel. The scriptures inform us, that there is no other name given under heaven whereby we must be saved, except the name of Jesus Christ; that there is salvation in none other; now of this Jesus the heathen are ignorant; they do not even know this name in which alone salvation is found. They have never heard of the salvation of the Gospel, which is the only salvation. Faith in Christ is absolutely necessary to salvation, but how shall they believe in him of whom they have not heard? and how shall they hear without a Preacher? Again, the heathen are universally, idolaters. Scripture informs us that all idolaters shall have their part in the lake that burneth with fire and brimstone.

The minds of the heathen seem to be in total darkness as to the true character of God, not but that they may know it from the light of nature, since the apostle informs us Romans, 1, 20, that the invisible things of him (God,) from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead; so that they are without excuse.—But what can be their ideas of the Supreme Being who cast themselves under the car of Juggernaut, and are crushed to death to secure future bliss; who suppose the blessed God can be pleased with their self-murder upon the funeral pile, or their destroying their tender infants with their own hands.

I would not be understood from the foregoing remarks to say that the heathen are all lost; for, undoubtedly God can bring them to the saving knowledge of himself without the usual means, perhaps he sometimes does, in regard to some heathen writers, who flourished before the promulgation of the Gospel; perhaps we may say of them with Cowper,

Their Judge was conscience, and her rule their law,
That rule, pursued with reverence and with awe,
Led them, however faltering, faint, and slow,
From what they knew, to what they wished to know.

But we do not find such men among the heathen of the present day. Our missionaries who go among them find none who seem to have been taught of God, the things that accompany salvation; they find none who seem to have been taught by the Spirit that there is a Saviour, or that God can pardon sin. But all both wise and unwise seem to be involved in midnight darkness.

On the whole, although we hope that the heathen are not all lost, yet we may certainly say, that their salvation is not as probable in their present state as it would be had they the Gospel: for it hath pleased God by the foolishness of preaching to save them that believe. In this place, we may observe, if all the exertions of the christian world, would be the means of saving one soul, it would be their duty to make those exertions, and the advantage gained would more than compensate for the sacrifice; according to our Saviour's intimation that one soul is worth more than the whole world.

Not only does the spiritual good of the heathen require that the societies under consideration should be supported, but their temporal good also requires it.

The civilization of savage and barbarous nations is certainly desirable. Now it is the opinion of many, that a nation cannot, in the present state of the world, be civilized, without being christianized. This opinion seems in some measure justified by the fact, that the progress of civilization in all countries has ever been in proportion to the progress of christianity, and in further confirmation of the opinion, we observe, there are such cruelties universally attendant upon the idolatries of heathen nations, as seems almost incompatible with a state of civilization.

At any rate, we may safely say, that the introduction of Christianity is the most eligible method of civilizing barbarous nations that has yet been discovered. This is the ground taken by the government of the United States; for, while they disclaim all idea of supporting Christianity by law, they annually distribute certain sums, appropriated for Indian civilization, to the missionary establishments of the different denominations; considering this to be the most likely means of accomplishing the desired end. Would we then, bring the rude barbarian to possess the blessings of civilization, we can do it in no way so readily as by sending him the Gospel.

One thing more. The cruelties of the heathen. I have adverted to them before, but here I must be allowed to particularize. The Rev. Mr. Ward, when in this country last winter, stated this among other things. In one of the three Presidencies of British India only, the Presidency of Bengal, in the year 1817, seven hundred and six widows were burnt alive, or buried alive.*

The deluded votary stretches herself upon the dead body of her husband, a pile of combustibles is heaped upon them, and the son of her own body is employed to put fire to the pile; then in the midst of the shouts of bystanders, and the crackling of flames the miserable victim expires.

Others suffer themselves to be buried alive, and thus they die. Mr. Ward observes that it is no uncommon thing, for females, on entering into the marriage state, to devote their first child to the sacred Ganges by a vow; accordingly a few days after the tender infant is born, the mother casts her only child, the babe of her bosom, into the rolling waves, she then returns to the shore, and sits with stupid insensibility and witnesses its dying struggles, till it is swallowed by some monster, or sinks to rise no more. Mr. Ward observes that there is a tribe considerably numerous, whose undeviating practice it is to destroy all their female infants as soon as born; and the only way that they keep their tribe from becoming extinct is by marrying their wives from other tribes.

Many other things equally cruel might be mentioned under this head, but humanity sickens at the recital. We may however add this; travellers and navigators inform us that many of the tribes of Indians on the North West Coast of America are cannibals.

Now, let the Gospel be sent to these nations, and the blessing of God accompanying it, these cruelties must cease; so far as the Gospel spreads among them, these cruelties do cease, and I would ask, what friend to fallen, degraded humanity, can hesitate a moment in lending his support to Societies for sending them the Gospel; to Societies calculated, and intended, to remove such miseries from the human family. Who will undertake to say that it is not our duty to lend such Societies our support?

I will not at this time go into the Scriptural argument upon this question. For I think it is very clear, that that Word, which commands the Ministers of Christ, to go into all the world and preach the Gospel to every creature, which commands us to do good unto all men as we have opportunity; in a word, which enjoins universal benevolence, does, likewise bind us, to take all due measures to relieve the miseries we have been describing.

We come now to the second part of the Question; the claims of Education Societies.

Here, I would be far from advocating the idea, that an acquaintance with the learned languages is absolutely necessary to a minister of Jesus Christ; in so doing, I should exclude the Apostles themselves; in so doing, I should exclude many ministers of the present day, whose labours God is pleased to bless in a remarkable manner: who, in zeal,

*This statement was contained in an official document which Mr. Ward brought with him, signed by the British Magistrates.

perseverance, and success, come not a whit behind the chiefest of their educated brethren; but I may say, that some acquaintance with the learned languages, although not absolutely essential, is exceedingly desirable for a minister; thereby he can read the sacred scriptures in the original, and better judge of their meaning; not only so, but he gains a better knowledge of his native tongue, and stores his mind with words and ideas. Learning, is confessedly desirable for all men: much more for the publick teacher; whose office is to explain, to reason, to enforce, and to detect the sophisms of cunning and learned men. No one will deny, I presume, that he is more adequate to these things if he has learning, than if he were totally ignorant. Nor can it be fairly urged in objection that the Apostles were unlearned and ignorant men; since they were immediately inspired by God, and understood the language in which the Old Testament (this being the only Scriptures then extant) was originally written, inasmuch as it was their native language.

Some knowledge of Divinity must certainly be allowed as necessary to a minister; and this knowledge can be obtained only by study; by study of the Scriptures and the writings of good men. If these remarks are correct, it is proper that ministers should have some learning. Now, some young men, designed for the Gospel Ministry, are indigent, and unable to get this learning themselves; Education Societies are designed to assist them; and, it follows from the above that these Societies ought to receive our support.

I observed, in the forepart of the Essay, that the subjects embraced in the question, are in some degree distinct. I may here observe that they are in some degree connected, for, many of these young men are designed as Missionaries to the heathen, and, as it cannot be expected that there will enough individuals come forward and educate themselves for Missionaries; so, unless these indigent young men are helped to their education, the good work of sending the Gospel among the heathen must languish for want of Ministers to send.

THE CHRISTIAN SECRETARY.

HARTFORD, November 23, 1822.

THE account which we this day publish, respecting the Juggernaut, must give pleasure to all who view with delight the progress of gospel truth, and the happiness of the human family.

The black clouds of superstition, which have many centuries cast a gloom of deadly hue over the portion of country in which this idol is worshipped, are now slowly but constantly breaking away; and though the period may appear far distant to us, it is certainly approaching, when they will vanish before the rays of the Sun of Righteousness. The prospect which is now opening in that extensive region, for the spread of truth—and the belief that the fields which are whitened with the bones of deluded victims, will ere long be the residence of Gospel Missionaries, is not only cause for thanksgiving and praise, but should inspire Christians with greater zeal and perseverance in the cause of their Master.

We consider the event alluded to, as a most prominent one in the history of that people, and one which is an earnest of the eventual triumph of the Christian religion; when man, instead of bowing to stocks and stones, and prostrating himself to be crushed by the car of his god, will bow to God in Heaven, and look to him alone for salvation.

Sandwich Island Mission.—By a gentleman from New-Haven we learn, that the ship Thames, with the Mission family and three natives on board, sailed on Tuesday afternoon, with a fair wind, for the Sandwich Islands. A great concourse of people assembled on the wharves, where appropriate hymns were sung, and the throne of grace addressed on their behalf. May the blessings of heaven follow them, and rest upon their labors.

MARRIED—In this City, Mr. Stephen M. Hubbard, to Miss Minerva Taylor, both of Chatham. Mr. Walter Butler of Windsor, to Miss Eunice Barber of this city.

At Wethersfield, Mr. Justus R. Stevens, of Granby, to Miss Martha Fuller.

At Granby, Mr. George Holcomb, to Miss Cretia F. Bates.

At Litchfield, Mr. William Doolittle, of North-East, (Pa.) to Miss Rebecca Hall. Mr. William H. Harrison, to Miss Rhoda Sanford.

At Norwalk, Mr. S. W. Benedict, to Miss Fanny R. Benedict.

At Killingworth, Mr. Constant Parmelee, to Miss Hannah Kelsey.

DIED—In this city, Mr. Caleb Spencer, aged 40. In this town, Miss Abigail Turner, aged 76. widow Mary Stanley, aged 77.

At Berlin, on the 13th inst. Amos Hosford, Esq. in the 85th year of his age. In him, his family connexions have lost a kind friend and parent; the poor a benefactor; and the church of Christ, one of its most zealous and firm supporters.

At Canton, on the 18th inst. Capt. Dudley Case, aged 78.

At Farmington, on the 19th inst. Mr. Reuben North, aged 79. On the 20th inst. Mr. Elnathan Hooker, aged 73.

SUMMARY.

DESTRUCTION OF THE JUGGERNAUT.

London, Sept. 24.

It must gratify every friend to the progress of human reason to learn that notwithstanding the difficulties so long considered insuperable, a glorious change is effected in British India. The free press of Calcutta has operated most powerfully in reforming the most inveterate and revolting abuses. The effect of seven native presses at work in that great city has been to triumph over Hindoo superstition in its strong hold. During the last festival of Juggernaut, so few pilgrims were present that they were unable to drag the car.—The Brahmins called in other aid, but no devotee could be persuaded to sacrifice himself to the idol. They now talk of removing the Rath to a more central situation. The wary priesthood have sagacity enough to perceive that they must remove the theatre of their sanguinary superstition beyond the sphere of a free press—or that the bigotry of thirty centuries will disappear. To the permanent glory of our Indian administration, a large portion of the population of Bengal are receiving the rudiments of an improved system of education, while thousands of elementary works are circulating throughout our empire. Even Hindoo women, against whom widowhood and consequent burning alive are denounced for learning the alphabet, and who must not read the Veda under pain of death, have placed their daughters at the public schools. The celebrated Hindoo reformer, Ram Mohun Roy, has held public meetings at Calcutta for the purpose of freely discussing the tenets of his religion, and exposing the cruelties practised under them.

The following paragraphs are mostly selected from the N. Y. D. Advertiser.

The Slave Trade.—The British ship Buckinghamshire on the 13th of May fell in with the Portuguese ship Europa from Mozambique bound to Rio Janeiro. She had been at sea two months, and had lost 200 out of 500 slaves she had on board. The Buckinghamshire took her in tow in consequence of her disabled condition, but the cable by which she was fastened broke during the night, which was squally. The Buckinghamshire hove to until morning, when the Europa was not to be seen. She probably foundered.

That much excitement on the subject of the Congress exists, and many apprehensions concerning these measures are entertained, we think is quite apparent from the papers.

The Dublin Evening Post states that the county of Cork is in almost as desperate state as it was any time during last Winter or Spring. The peasantry were in a state of insurrection. They war against tithes.

The Portuguese Cortes are not disposed to acknowledge the Independence of the Brazils.

Ninety vessels arrived at Liverpool on the 6th of October.

Skirmishes between the Constitutionalists and Royalists continued to disturb Spain.

Letters from Madrid to the 20th of September, state that the Congress of Vienna and the fortifications making in the French fortresses in the Pyrennees excite attention and discussion.

A Portuguese slave vessel has been captured on the coast of Africa, by the British vessel of war Thistle, which had 300 slaves on board.

A Frankfurt journal states, that on the 29th of August, a fire broke out at Constantinople, near the mosque of

Sultan Mehemed, which, though prompt succour was afforded, could not be extinguished till it had destroyed about 2000 houses and shops.

Aleppo, one of the most beautiful cities of the Ottoman empire, has been visited by an earthquake, which is said to have destroyed from 20 to 30,000 people.

The ship Charles Mills, commanded by Capt. Wise, was lost in May last, in lat 15 N. lon 83 30, on her passage from Calcutta to the Isle of France, having experienced a tremendous gale on the 14th of May. From that time to the 20th every exertion was made to save the ship, which proved fruitless. The best boat was washed away. The long boat was broken to pieces in attempting to hoist out. A small jolly boat, which hung over the stern, was immediately cleared, into which was put a female and child with four or five men, but while in the act of lowering her she filled and capsized, and the woman, child and two seamen were drowned. A small boat, the only one left, was got adrift, in which the second officer and a sepoy were launched; she drifted astern, when the captain jumped overboard, and was picked up by her, together with the gunner, two seamen and a little boy.

A few minutes before eight on the 20th, the ship foundered with sixty-six unfortunate beings standing on her poop; and in about four minutes afterwards every person and every thing on board had disappeared! In a small and crazy boat, four or five hundred miles from the nearest land, with a tremendous sea running, and nothing but a few pumpkins to subsist on, did these seven survivors, without a compass, put the boat before the wind and sea, and stood N. until the 25th, when being near the shore off the Black Pagoda, to their unspeakable joy, they discovered a sail, and about half past eleven, they succeeded in getting alongside the French brig Scythie.—They were in such a weak and reduced state, that probably another day in the boat would have occasioned the death of them all. The first officer was among those who perished.

Shipwreck. The ship Charlotte, from Portsmouth, (N. H.) bound to Savannah, on the 2nd inst. took off the captain and crew of the ship Emulation, Capt. Barnard, from Turks Island, bound to New-York, with a cargo of salt. The Emulation was in a sinking condition.

Ship Savannah.—The following is a list of the crew of the ship Savannah, lost on Long-Island on the 27th ult. Joseph Coles, master, Joshua Plasket, mate, Daniel De Groot, boatswain, John Mitchell, William Townsend, William M. Doty, John Joseph, Joseph Francis, Richard C. Updike, David Euen, George Edmunds, Charles Tupper, Thomas Van Deursen, John Brown, cook, and John Mercer, steward, 16.

The above persons shipped at this port on the 8th of August last, but it is not known what proportion of them were on board at the time she was lost.

Insurrection.—Capt. Thaxter, of the brig Edwin, arrived at Portland from St. Pierres, states that on the 13th of November, the negroes at Carbet, near St. Pierres, rose and killed many of the whites, and wounded several others. The troops had turned out in pursuit of the revoltors, and sent in 20 before the Edwin sailed. It is mentioned that their intention was to murder all the white inhabitants and then to burn the town of St. Pierres.

The city of Havanna is infested with a band of thieves who commit depredations of the most atrocious character. It is mentioned that no family can go to rest at night without alarming apprehensions. The ruffians were so numerous and so bold that the Police were obliged to call the inhabitants to their aid. The banditti were armed with weapons to assault and strike the fatal blow.

Pirates continued to be carried on against all lawful commerce, and American vessels suffered with those of other nations. The brig Planter of New-York had put into Havanna. She sailed from Matanzas for this port and was boarded the same morning by a Pilot boat built sehr. under Buenos Ayrean colours and robbed and her sails destroyed and then left to the mercy of the elements. Fortunately the English frigate Hyperion fell in with her and bro't her into port. The crew were inhumanly treated, and the mate is said to have died of his wounds. *ib.*

Gallant Affair.—The Royal Gazette and Bahama Advertiser of the 12th of October, contains the following account of a gallant affair betwixt a sloop belong to that place, and a piratical schooner, which the former succeeded in capturing.

"On the night of the 1st instant, at half past 8, in La Guhaya, where a schooner brought up at a short distance and without hailing, fired two shots at her. The sloop without loss of time, opened a heavy fire from her only gun, a 12 pound carronade, loaded with round and grape shot, supported by musketry; and after six rounds the slaughter on the schooner's deck must have been very great, as the cries of the wounded were hideous. The felucca now bore down between the schooner and the Eliza, with the evident intention of running along side and boarding, but the sloop averted their intention, and, run-

ning under her bow, boarded in an instant; the defence of the pirates was desperate—the captain and nine men were killed, and the remaining part of her crew, with the exception of four men, two of whom were severely wounded, jumped overboard. She appeared to have been fully prepared for action. Shot were heating, and the men armed with cutlasses, and a long knife in the left hand; part of our boarders were equipped with a cutlass while others with fixed bayonets poured in their fire the moment they had boarded. So gallant an attack could not be performed without a severe loss on our side, and it is deeply to be lamented that two seamen were killed and Mr. Nourse and six seamen severely wounded—Mr. N. through the arm with an iron ball from a muskeroon. The felucca had taken a French brig bound to Havana, and had disposed of her cargo; some cases of ribbands, muslins, &c. were found on board, and her water and provisions were nearly out. Thus a small sloop with only one gun and 25 men, in a few minutes beat off, with great slaughter, a schooner of six guns and about 40 men, and boarded and carried a felucca of 5 guns and 36 men.—Perhaps in few actions of the kind has a greater degree of cool and determined gallantry been displayed."

It is stated in a Jamaica paper, that the Flag of Columbia has been hoisted at Old Providence, San Andros and the Corn Islands.

RELIGIOUS TRACTS.

The following Tracts published by the Hartford Evangelical Tract Society, may be had in large or small quantities, at the Repository of the Society, at the Store of Charles Hosmer.

	price per 100.
Immanuel,	\$1
The Young Cottager,	3
Shepherd of Salisbury Plain,	3
On Intemperance,	3
Religion of the Closet,	2
To Day,	1 50
An Exhortation to sick persons,	1 50
Important Questions,	1 50
Christian Drummer,	1
The Blind Irishman restored to sight,	1 50
The Contrast,	1 50
Poor Sarah,	1 50
Address of a Minister to his parishioners,	1
The History of Mr. B., a true narrative,	1
Advice to Young Converts,	1
Remember the Sabbath Day,	1
The Way to Heaven,	1
A letter from a Mother to her only Son,	1

Several new Tracts will be added to the above in a few days.

THE ETNA INSURANCE COMPANY

WILL receive proposals for Insurance against loss or damage by fire, every day in the week (except Sunday) at their office in Morgan's Exchange Coffee-house, State Street, Hartford, Connecticut.

DANIEL ST. JOHN, Esq. of said Hartford, is appointed Surveyor. His acts in that capacity will be recognized as the acts of the Company.

THOMAS K. BRACE, President.

ISAAC PERKINS, Secretary.

Hartford, Feb. 16, 1822.

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Roberts & Burr

have lately published, and now offer for sale at their office in State-street, three doors west of Morgan's Coffee-House, and at the office of the Christian Secretary.

"A NEW COLLECTION OF HYMNS for CONFERENCE MEETINGS, and for PRIVATE DEVOTION: second edition, revised and improved from the first edition, by the Rev. E. Cushman."

This book contains 220 hymns, selected from the most approved authors, many of which have been long used by the Baptist Churches. The first edition being all disposed of early last spring, and more being called for, a second edition was published under the superintendence of Mr. Cushman, who was at considerable pains to amend the work; and it is believed that wherever it has been used it has given satisfaction. A liberal discount will be made in the price when one dozen, or more, are called for: and clergymen abroad, desirous of introducing them into their congregations may receive the books and account for the same when sold.

Roberts & Burr have also for sale Watts' Psalms and Hymns, and a considerable assortment of other books. February 5th, 1822.